

A
DIRECTION
FOR THE GO-
vernment of the
Tongue accor-
ding to Gods
Word.



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THE
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TO THE READER.

CHRISTIAN Reader,
lamentable and feare-
full is the abuse of the
tongue among al sorts
and degrees of mene-
verie where. Hence dayly arise
manifold sinnes against God, and
innumerable scandals and griev-
ances to our brethren. It would
make a mans heart to bleed, to hear
and consider how Swearing, Blas-
pheming, Cursed speaking, Rail-
ing, Backbyting, Slaundring,
Chiding, Quarreling, Contending,
Iesting, Mocking, Flattering, Ly-
ing, Dissembling, Vaine and idle
talking overflow in all places, so as
men which feare God had better be
any where, then in the company of
most men. Well then, art thou a
man which hast made little consci-

To the Reader.

Luk. 16, 24

ence of thy speech and talke: repent seriously of this sinne, and amend thy life, least for the abusing of thy tongue thou cry with Dives in hell, Send Lazarus that hee may dippe the top of his finger in water and coole my tongue. And if thou be one which hast had care to order thy self in speech and silence according to Gods word, oh, doe it more. For what a shame is it, that men with the same tongue wherewith they confesse the faith and religion of Christ, should by vaine and ungodly speech utterly deny the power thereof. And for thy better helpe heerein, I have penned these few lines following, concerning the government of the tongue. Use them for thy benefit, and finding profit thereby, give glory to G O D. Clb. 15. XCII. Decemb. 12.

W. Perkins.



THE GOVERNMENT of the tongue.

CAP. I.

*Of the generall meanes of ruling the
tongue.*



HE government of the
tongue is a vertue per-
taining to the holy usag
of the tongue according
to GODS word.

And for the well or-
dering of it, two things are requisit; a
pure heart, and skill in the language of
Canaan.

The pure heart is most necessary, be-
cause it is the fountaine of speach, and if
the fountaine beo defiled, the streames
that

Mat. 15, 19

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that issue thence cannot bee cleane.

And because the heart of man by nature is a bottomlesse gulfe of iniquity, two things are to be knowne: first how it must bee made pure; and then how it is alwayes afterwards to be kept pure.

The way to get a pure heart, is this, first, thou must seriously examine thy life and thy conscience for all thy sinnes past; then with an heauie and bleeding heart confesse them to God, utterly condemning thy selfe. Thirdly with deepe sighes and groines of spirit cry unto heaven to God the Father in the Name of Christ for pardon, I say, for pardon of the same sinnes, as it were for life and death, and that, day and night, till the Lord send downe from heaven a sweete certificat into thy perplexed conscience by his holy spirit, that all thy sinnes are done away. Now at the same instant in which pardon shall bee granted, God likewise will once againe stretch forth that mightie hand of his, whereby hee made thee when thou wast not, to make thee a new creature; to create a new heart in thee, to renew a right spirit in thee, and to stablish thee by his free spirit. For whom

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whom hee justifieth, them also at the same time hee sanctifieth.

The purified heart appeareth by these signes. I. If thou feele thy self to be displeased at thine owne infirmities and corruptions, and to droupe under them as men doe under bodily sicknesse. II. If thou begin to hate and flie thine owne personall sinnes. III. If thou feele a grief and a sorrow after that thou hast offended God. IV. If thou heartly desire to abstaine from all manner of sinne. V. If thou bee carefull to avoyde all occasions and intisements to evill. VI. If thou travell and doe thine indeavour in everie good thing. VII. If thou desire and pray to God to wash and rinse thine heart in the blood of Christ.

When the heart is pure, to keepe it so is the speciall worke of faith, *which purifieth the heart.*

Act. 19. 13

Faith purifieth the heart by a particular applying of Christ crucified with all his merits. *Elisba When hee went up & lay upon the dead child, and put his mouth on his mouth, and his eyes upon his eyes, & his hands upon his hands. and stretched himselfe upon him, the flesh of the child*

2 King. 4.

34.

Waxed

Act. 13

Waxed warme. Afterwards Elisha rose and spread himselfe upon him the second time: then the child needed 7. times and opened his eyes. So must a man by faith even spread himselfe upon the crosse of Christ, applying hands and feete to his pearced hands and his feete, and his wretched hart to Christs bleeding hart, and then hee shall feele himself warmed by the heat of Gods spirit, and sin from day to day crucified with Christ, and his dead heart quickned and revived. And this applying which faith maketh, is done by a kind of reasoning, which faith maketh thus. Hath God of his mercy given his owne Sonne to bee my Saviour, to shed his blood for mee? and hath hee of his mercy granted unto mee the pardon of all my sinnes? I will therefore endeavour to keepe my heart and my life unblameable that I doe not offend him heereafter in word or deed, as I have done heeretofore.

Isa. 49. 18

Rom. 15. 6

The language of Canaan is, whereby a man indued with the spirit of adoption unfainedly calleth upon the name of God in Christ, and so consequently doth as it were, familiarly talke and speake with

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with God: This language must needs be learned, that the tongue may be well governed. For man must first be able to talke with God, before hee can be able wisely to talke with man. For this cause when men are to have communication one with another, they are first of all to be careful that they often make their prayers to God that hee would guide and blesse them in their speeches, as *David* did; *Set a watch, O Lord, before my mouth, and keepe the doore of my lips.* And againe; *O Lord open thou my lippes, and my mouth shall shew forth thy praise.* wher we may see, that the mouth is, as it were, locked up from speaking any good thing, untill the Lord open it. And *Paul* having the gift of ordering his tongue in wonderfull measure, yet desireth the *Ephesians* to pray for him, *Ephes. 6. 10* that utterance might be given him, and good reason, because *G O D ruleth the tongue.* *Prov. 16. 1*

CAP.

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CAP. II.

Of the matter of our speech,

THE government of the tongue containeth two parts: Holy speech, and holy silence: In holy speech must bee considered the matter of our speech and the manner.

The matter is commonly one of these three: either God, our neighbour, or our selves.

As concerning God, this caveat must bee remembred, that the honourable titles of his glorious majestie bee never taken into our mouths, unlesse it bee upon a weighty and just occasion, so as wee may plainly see that glorie will redound to him thereby: and for this cause the third commandement was given, that men might *not take up the Name of* **GOD in vaine:** that is, rashly and lightly.

And therefore lamentable and fearefull is the practise everie where. For it is a common thing with men to beginne
their

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their speech, and to place the titles of Gods most high Majestie in the forefront almost of every sentence, by saying, *O Lord! O God! O good God! O mercifull God! O Iesu! O Christ! &c.* If a man bee to say any thing, hee will not say *Yea* or *Nay*: but *O Lord yea*, or *O Lord nay*. An earthly Prince, if he should have his name tost in our mouths at every word, would never beare it, and how should the everliving God suffer it? nay, how can hee suffer it? I say no more, but thou with thy self thinke how: for in the third commandement the punishment is set down, *that he will not hold him guiltlesse, that taketh his Name in vaine*. And the Angels in reverence to Gods Majestie cover their faces, *Isai. 6. 2*

Concerning our neighbour we are to consider whether the thing which wee are about to speake bee good or evill.

This being weighed, if it bee good, and so commendable, then we are readily and cheerfully, and that upon every occasion to utter it, especially in his absence, whether hee bee a friend or a foe: as *S. Iohn* writes of *Demetrius*. *Demetrius* (saith hee) *hath good report of all men*. *Iohn 12*

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men, and of the truth it selfe; yea, and we our selves beare record, and yet know that our testimonie is true.

As for the evill which any man shall know by his neighbour, he is in no wise to speake of it, whether it bee an infirmity or a grosse sinne, unlesse in his conscience hee shall finde himselfe called of God to speake.

A man is called to speake in three cases: I. When hee is called before a magistrat, and is lawfully requyred to testifie the evill which hee knoweth by another. II. when any is to admonish his brother of any fault for his amendement. III. When the hurt or danger that may arise of the evill is to bee prevented in others. As a man may say to one well disposed, take heed of such a mans company: for hee is given to such or such a vice.

iCor. 1. 11 To this end, they of the house of Clae doe certifie *Paul* of the disorders in Corinth. And *Ioseph* certifieth his father of his brethrens slanders. In this case all treasons are to bee revealed, as tending to the ruine of the whole Commonwealth. Thus *Elisha* revealeth the secret of the King of Syria.

2 King. 6. 8

Con.

of the Tongue.

Concerning things which are secret in our neighbour, wee are not to be suspicious, but to suspend both speech and judgement, *Love suspects no evil. Iudge* 2 Cor. 13 *nothing* (saith Paul) *before the time, until* 1. Cor. 4. 5 *the Lord come, who will lighten things that are hid in darknesse, and make the counsels of the heart manifest, Augustine* Aug. li. 10 *hath a good and speciall rule to this purpose, that there be three things of which we must give no judgement, Gods predestination, The Scriptures, and the estate of men uncalled.* confess. 23

As touching a mans selfe, hee is neither to praise nor dispraise himselfe. As Salomon saith. *Let another man praise thee, and not thine owne mouth: A stranger, and not thine owne lippes.* Yet otherwhiles the times doe fall out, that a man may use an holy kind of boasting, especially when the disgrace of the person is the disgrace also of the Gospell, and of Religion, and of God himselfe: as Paul did, *But wherein, saith hee, any will use boldnesse, (I speake foolishly) I will use boldnesse. They are Hebrews, so am I,* 2 Cor. 11. 21

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CAP. III.

*Of the manner of our speech, and what
must bee done before wee speake.*

THVS much of the matter of our
speech. Now followeth the ma-
ner.

In the manner of our speaking, three
things are to bee pondered: What must
be done before wee speake: What in
speaking: What after we have spoken.

Before we speak, consideration must
bee used of the thing to bee spoken, and
Jam. 1. 19 of the end. *James* requyreth that men
should be slow to speake, and swift to heare,
Prov. 18. 13 *Salomon* saith, *Hee that answereth a mat-
ter before he heare it, it is folly and shame
to him.* The minde is the guyde of the
tongue: therfore men must consider be-
fore they speake. The tongue is the mes-
senger of the heart, and therefore as oft
as we speake without meditation going
before, so oft the messenger runneth
without his arrand. The tongue is placed
Chrysost. in the middle of the mouth,^a and is com-
22 ad pop. passed
Antioch.

passed in with lips and teeth as with a double trench, to shew us, how wee are to use heed and preconsideration before we speak: and therefore it is good advise to keepe the key of the mouth not in the mouth, but in the cupbourn of the heart.

Augustine saith well, that as in eating and drinking men make choice of meats: *Lib. de nat.* so in manifold speeches we should make *et grat.* choice of talke.

Here are condemned idle words, that is, such words as are spoken to little or no end or purpose. And they are not to bee esteemed as little sinnes, when as men ^b are to give account of every idle word. *Mat. 12*

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CAP. IV.

What is to bee done in speaking and of wisdom.

WHEN wee are in speaking, two things are to be practised; first care must be had of the speech, that it bee *gratious*: secondly it is to bee uttered with convenient bonds of truth, *The*

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Col. 4. 6. The speech is gracious, when it is so uttered, that the graces of GOD wrought in the heart by the holy Ghost, are as it were pictured and painted forth in the same; for speech is the very image of the heart.

Eph. 4. 25. Contrarie to this is *a rotten speech*, that is, all such talke as is voyd of grace, which is the heart & pith of our speech.

Eph. 5. 3. And by this it appeareth, * that no

Psal. 16. 4 vice can bee named but with disliking; and hereupon in Scriptures when by occasion a vice should bee named, in token of a loathing therof, the name of the vice is omitted, and the name of the contrary vertue used in the roome thereof, as in

Job. 1. 5 these words: *For Iob thought: It may*

Reg. 21. 10 *be that my sonnes have sinned and blessed,* that is, *blasphemed God*. This being true then by proportion the visible representation of the vices of men in the world, which is the substance and matter wherof plays and enterluds are made, is much more to bee avoyded.

Gods graces, which wee are to shew forth in our communication, are these:

1. 2. 3. 4. Wisdome, Truth, Reverence, Modesty,

5. 6. 7. Meeknesse, Sobriety in judgement, Ver-
banity,

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banity, Fidelity, care of others good & 9.
names; but let us consider of the in order.

Wisedome in our speech is a goodly
ornament. The Apostles when they
waited for the holy Ghost in Ierusalem,
it descended upon them in the forme of
fierie tongues, and then it is said that
they spake as the holy Ghost gave them g. Acts. 1. 4
utterance in Apophthegmes or wise senten- an apophy.
ces. And hee that governeth his tongue yes. 3. 1.
wisely, *addeth doctrine to the lips:* that h. Pro. 6. 23
is, so speaketh, as that others bee made
wise thereby.

This wisedome is then shewd, when
a man can in judgement apply his talk,
and as it were in good maner make it fit
to all the circumstances of persons, times,
places, things. *A foole powreth out all* Pro. 23. 1.
his mind: but a wise man keepeth in till
afterward. A word spoken in his place,
is like apples of gold with pictures of silver.

Now he that would have his speech
to bee wise, must first of all himselfe be-
come a wise man. And the wise man of
whom the holy Scriptures speak, is a
godly man, and such an one as feareth
God: because this feare of God is the
beginning and head of wisdome: as on Pro. 1. 7

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2nd Gal. 14. 1 the contrare, the ¹ foole, whereof the
& 3rd 8. 5. Scripture often speaketh, is the ungodly
Gen. 34. 7 person, that maketh no conscience of any
sinne. And indeed such a one is the most
senselesse foole of all. Hee that shall ever
and anone bee casting himselfe into the
fire and water, and runne upon dan-
gerous places to breake his legges, armes,
neck: and further shall take pleasure in
doing all this, is either a foole or a mad
man. Now the ungodly man as oft as he
finneth, hee indevoureth as much as in
him lyeth to pitch his soule into hell, &
whereas hee taketh pleasure in sinne, he
sports himselfe with his own destructi-
on. Furthermore the man fearing God
must have two things in his heart: a
perswasion of Gods presence and Awe.

The perswasion of Gods presence is,
whereby a man is continually resolved,
that wheresoever hee is, hee stands be-
fore God, who doth see even into the se-
crets of his heart. This was in *Cornelius*
33. *Now therefore*, saith hee, *wee are in*
2nd Acts 10. *Gods presence to heare all things that are*
commanded thee of God.

Aw in regard of God, is that where-
by a man behaveth himselfe reverently,
be-

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because hee is in Gods presence.

Awe is either in regard of sinne, or of chastisements.

Awe in respect of sinne, is when one is afraid to sinne, feare not so much the punishment, as sinne it selfe, because it is sinne. For he feareth God indeed, which is of this mind, that if there were no Iudge to condemne him, no hell to torment him, no Devill nor conscience to accuse him, yet hee would not sinne, because Gods blessed Majestie is by it offended and displeased: and if hee had it in his choyce, whether hee would sinne or loose his life, hee had rather die then willingly & wittingly sinne against God. This awe being in *Ioseph*, was the cause that mooved him not to commit follie with *Putiphars* wife. ⁿ *How then, saith* *Gen. 39. 9* *hee, can I doe this great wickednesse and sinne against God.*

Awe in chastisement is, when one humbleth himselfe under the mighty hand of God with all meeknesse and patience, when God layeth his hand upon him more or lesse. When *Shemi* came forth and cursed *David*, and flung stones at him, what did hee? truly hee stood in

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2 Sam. 16. awe of God, and therefore said, *What have I to doe with you, see somes of Zeruiah? for hee curseth, even because the Lord hath bidden him curse David, who dare then say, wherefore hast thou done so?*

When a man is thus made wise, that is righteous and fearing God, hee is so guided by the spirit of feare, that he can not but speake wisely. *Salomon saith, Pro. 16. 31 The lips of the righteous know what is acceptable: but the month of the wicked speaketh froward things.* And againe, *The heart of the wise guideth the mouth wisely.* Contrary to this is fond and foolish talke, an example heereof wee have in *Luke*, where *Pilat* wanting the feare of God, saith, *I find no fault in Christ: let us therefore chastise him, and send him away.*

CAP. V.

Of trueth, and of reverence in speech.

TRUTH of speech is a vertue whereby a man speaketh as hee thinketh: and so consequently, he speaketh as every thing is, so far forth

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as possibly hee can. It is made a note of a righteous man, *¶ to speak the truth from the heart: and they that deale truly are Gods delight.* *Psal 15. 2* *Pro. 12. 22*

This is alwayes required in all our doctrines, accusations, defences, testimonies, promises, bargainings, counsels, but especially in *T* Iudges and Magistrates sitting on judgement seat, because then *¶* *Pro. 17. 7* they stand in Gods stead, who is truth it selfe.

To this place belongeth *¶* *Apologie*, *Mat. 10. 32* which is, when a Christian called before a Magistrate, and straightly examined of his religion, confesseth Christ boldly, & denyeth not the truth.

Contrary to this, is lying, cogging, glosing, smoothing, dissembling: As for example, *¶* *Gehazi*, after hee had received money and garments of *Naaman* the Syrian against *Elisha*s will, hee went & stood before his master, who said unto him, whence comest thou, *Gehazi*? who making it nothing to lye for a vantage, smoothed it over finally, and said, *thy servant went no whither.* To the like effect and purpose, report is made of a rich man that had two chestes: the one

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whereof hee calles *all the world*, the other *his friend*. In the first hee puts nothing: in the second he puts all his substance. When his neighbour came to borrow money, hee useth to answer, truly I have never a penny in all the world, meaning his empty chest: but I will see (saith hee what my friend can doe, looking thereby for interest by the money out of his other chest.

This vice is very common, and it is a rare thing to finde a man that maketh a conscience of a lye.

Lying is when a man speaketh otherwise then the trueth is, with a purpose to deceive. Here note that there is great difference betweene these two speeches *It is an untrueth*, and *It is a lye*. The first may be used when a man useth falsehoods. But in using the second, we must be heedie and sparing: for when a man is challenged for a lye, three things are laid to his charge. I. That he speaketh falsely. II. That he is willing to doe so. III. That hee hath a desire and purpose to deceive.

Quest. Whether may not a man lie, if it be for the procuring of some great good

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good to our neighbour, or to the whole
countrie where we are?

Ans. No: Reasons are these. I. Lying is forbidden, ^x *as an abomination to the Lord.* II. ^y *Wee are not to doe any thing that good might come thereof.* III. He which lieth in so doing confirmeth himselfe to the devill, who ^z is a lyar and the father thereof.

^x Iam. 3. 12

^y Pro. 12. 22

^y Rom. 3. 8

^z Ioh. 8. 44

Object. I. Such lying is for our neighbours good and not against charity. *Ans.* No; for ^a *charity rejoyceth in the trueth.*

^a 1 Cor. 13. 6

Object. II. The holy Scriptures have mentioned the lyes of the Patriarchs.

Ans. We must not live by examples against rules of Gods word.

Object. III. *Rahack & the mydwives of Egypt in saving the spies, and in preserving the Israelites infants used lying, and are commended for their facts.* *Ans.* They are commended for their faith, not for any lying.

As trueth is requyred in speach, so also reverence to God and man.

Reverence to God is, when wee so speake of God and use his titles, that we shew reverence our selves, and move reverence in others. ^b *If thou wilt not speak*

^b Deut. 26.

(saith 58)

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(saith the Lord) and doe all the words of this law, (that are written in this booke) and feare the glorious and fearefull name **THE LORD THY GOD**, then the Lord will make thy plaguts wonderfull.

Heere take heed of all manner of blaspheming, which is, when men use such speeches of God, as doe either detract any thing from his Majestie, or ascribe any thing to him, not becomming him: A signe of all to bee detested. Reasons.

I. A blasphemer is viler then the rest of the creatures; for they praise God in kinde, and shew forth his power, goodnessse, and wisdom: but hee dishonoureth God in his wretched speach. II. He is as the mad dog that flyeth in his masters face, who keepeth him and giveth him bread. III. Custome in blasphemies sheweth a man to bee the child of the Devill, and no child of God as yet.

A father lying on his death bed, called the three children to him which hee kept, and told them that only one of them was his owne sonne, and that the rest were onely brought up by him: therefore unto him he gave all his goods: but which of these three was his natural sonne

sonne hee would not in any wise declare.
When hee was dead, every one of the
three children pleaded that hee was the
sonne, and therefore that the goods were
his. The matter being brought before a
judge could not be ended: but the judge
was constrained to take this course: hee
caused the dead corps of the father to be
set up against a tree, and commanded the
three sonnes to take bowes and arrows,
and to shoote against their father to see
who could come nearest the heart. The
first and second did shoot at their father
and hit him, the third was angry with
both the other & refused to shoote. This
done, the judge gave sentence that the
two first was no sonnes, but the third
only, and that he should have the goods.
The like tryall may be used to know
who bee Gods children. Such persons
with whom blaspheming is rife, are ve-
ry devils incarnat, and the children of
the Devill, who rend God in pieces, and
shoote him through with their darts, as
it is said of the Egyptian when he blas-
phemed, that *he smote or pierced through* Lev. 24
Gods Name.

Againe, heere wee must bee warned

to

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to take heed of that custumable swearing
and also of perjurie. It is a very strange
sinne: for the perjured person doth not
onely sienne himselfe, but withall hee en-
deavoureth to intangle God in the same
sinne with himselfe.

Further, take heed least thou dost ei-
ther make or recite the jestes which are
contrived out of the phrases of Scrip-
ture: which are verie many and very u-
sually rehearsed in company. The ^d oile
^{d Ex. 30. 37} wherewith the tabernacle and the arke
of the testament and the Priests were as-
noynted, was holy: and therefore no
man might put it to any other uses, as to
annoynt his owne flesh therewith, or to
^{e Ioh. 19. 8} make the like unto it, ^e Pilate a poore
Paynime when hee heard the name of
the Sonne of God *was afraid*: and wee
much more ought to tremble at the
word of God, not to make our selves
merry with it. And therefore the scof-
fing of *Iulian* the Apostata is very feare-
full, who was wont to reach Christians
boxes on the eare, and withall bid them
turne the other, and obey their masters
commandement, *Whosoever shall smite*
^{Mat. 51. 39} *thee on the right cheeke, turne to him the*
other

other also. And hee denyed pay and like reward to his souldiers that were Christians, because hee said hee would make them fit for the Kingdome of Heaven, considering that Christ had said, *Blessed are the poore in spirit: for theirs is the kingdome of Heaven.* Mat. 5. 3

Lastly, avoyde all imprecations and cursings either against men or other creatures: For God in judgement, to punish such cursed speaking, often brings to passe such imprecations: as may appeare in the Iews, who at the arraignment of Christ, cryed saying, *His blood bee upon us and upon our children:* which imprecation is verified upon them till this day. Mat. 27. 25

Reverence to man is in two respects, either because hee is created after the image of God, or because hee is above us in age, gifts, authority.

In the first consideration, men must have care to give such names to children as are proper and fit, usuall and knowne: the signification wherof, may admonish them of the promises of God, of godlinesse, or of some good duety. And there bee foure allowed ends of giving names.

I. To

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I. To preserve the mention of some thing by the name given, as *Adam, Israel, Isaac*. II. To signify some thing to come, as *Evah, Abraham, Iohannes, Petrus*. III. To preserve the name of parents and kindred, which was used in the birth of *Iohn Baptist*. This custome may still bee retained, if there bee any good example in the ancetours that the child may follow. IV. That the life and profession of good men may be revived in the renewing of their names.

Heere we must take heed, in no wise to give to children, the proper names or titles of God, as *Iesus Immanuel, &c.*

Neither are the professors of the gospel to bee intituled by the names of such as have bene famous instruments in the Church, as to bee called *Calvinists, Lutherians, &c.* Now this I say, that every one of you saith, *I am Paulus; And I am Apostles, I am Cephas, and I am Christs: Is Christ divided? or was Paul crucified for you? either were yee baptised in the name of Paul?*

1 Cor. 1:
12. 13.

And it is a bold part of the pestilent generation of Papists, who take to themselves the name of *Iesuits*, for the name of

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of Christian was given to the disciples Act. ii. 26
at Antioch not by the devise of man, *ye part-
but by divine oracle.* *car, sic*

Reverence to man as hee is superior,
is in using fit titles of reverence. *Sara* is
commended in Scriptures for obeying
her husband and for calling him *Sir*. But Rom. ii. 4
excesse must heere bee avoyded, when
titles of honour proper to God are given
to men as *head of the Catholique Church*, *1 Pet. 3. 6*
to the Pope, *Lady and Queene of Hea-
ven* to the mother of Christ. This fault
Christ reprooved in the young man, say-
ing, *Why callest thou mee good, there is* Mat. 10:18
none good but God.

CAR. VI.

Of Modestie and of Meeknesse.

MODESTIE in speech hath di-
verse caveats, first if a man
speake any thing of himselfe,
that is, in his owne commendation, let
him alter the person and speake of him-
selfe as of another: *I know a man* (saith
Paul, speaking of himselfe) *in Christ* *1 Cor. 13. 2*

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Above fourteene yeares agoe, &c. which was taken up into Paradise, and heard words which cannot bee spoken. And Iohn saith of himselfe: When Iesus saw his mother, and the disciple whom hee loved, standing by, &c. Heere take heed of boasting, whereby men imitate the devill, who said, All this power will I give thee, and the glorie of those Kingdomes, for that is delivered unto mee, and to whomsoever I will give it.

Againe, when a man shall have occasion to speak of his owne faults and corruptions, let him speak the uttermost against himselfe, as Paul called himselfe the first of all sinners. But if he be to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the excesse: as Paul saith. I am the least of the Apostles, which am not meet to bee called an Apostle, because I persecuted the Kirk of GOD.

Secondly in the mentioning of things which moue blushing, wee are to use as seemly words as may be chosen. Gen. 4. 1. Afterward Adam knew Hevab his wife, which conceived and bare Cain.

I. Sam.

of the Tongue.

1. Sam. 24. 4. *And when he came to the sheepe-coats by the way where there was a cave, and Saul went in to cover his feet, that is, to doe his talement.*

Meeknesse also is requyred in communication, which is, when a man useth courteous and faire speech. *Put them in remembrance, &c. that they be courteous, shewing all meeknesse to all men, for wee our selves also were in times past unwise, disobedient, &c.* Tit. 3. 2.

Meeknesse and gentlenesse shews it self in answers and reproofes.

Our answers must be soft, that anger be neither kindled nor increased. *A soft answer putteth away wrath, but grievous words stir up anger.* Pro. 15. 23. *Nabal by churlish language provoked David to wrath, 7. 3* but *Abigail* by the contrarie appeased him. *Gideon spake gently to the men of Ephraim, when they were angrie against him, and appeased them.* Iudg. 8. 3 For the text saith, *When he had thus spoken, then their spirits abated towards him.* Therefore *Salomon* saith well, *A joy commeth to a man by the answer of his mouth, but how good is a word in due season.* 1. Sam. 24.

Now if any shall raile on us, our duty

Rom 12. 14

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1 Pet. 3. 4 tyis, not to raile againe. *Blesse them that
persecute you, Blesse, I say, and curse not,
Bee courteous, not rendring euill for euill,
neither rebuk for rebuk, but contrariwise
blesse, knowing that yee be therewith cal-
led, that you should bee heires of blessing.*
And therefore in this case, either silence
is to bee used, or at the most, only a iust
and manifest defence of our innocencie
2 King. 18. to bee made. *Ezechias* commanded the
36. people to bee silent, and not to say any
thing to the speech of *Rabsachai*, now
1 Sam. 1. 15 flattering now threatning. When *El-*
isabake hardly of *Anna*, and bade her put
away her drunkenesse, shee answered,
2 Sam. 1. 15 *Nay, my Lord, I am a woman troubled in
spirit. I haue neither drunke wine nor
strong drinke, but haue powred out my
Gen. 40. 15 soule before the Lord. Thus *Ioseph* clea-
reth himself, saying, *I haue done nothing*
Wherefore they should put mee in the dun-
Dan. 6. 22 geon. And *Daniel* to *Nabuchodonosor*: *Vn-*
to thee, O King, haue I done no hurt. And
our Saviour Christ when the *Jews* said
Ioh. 8. 48 unto him, *Say wee not true, that thou art*
49 *a Samaritan and hast a deuill?* answered,
I haue not a deuill, but I honour my father,
and yee haue dishonoured me. And Paul,
being*

of the Tongue.

being to make an apologie for himself, begins thus: *Men and brethren, I have in* AAs 23.
all good conscience served God untill this
day.

Now when a man hath thus cleared himselfe, though his owne word in his own behalf take none effect, yet let him patiently commit his cause unto God, who in time will manifest the trueth, & bring it to light: As *David* did, *Judge mee, O God,* (saith he) *for I have walked* psal. 26.
in mine innocency. And again, *The wicked* ps. 37. 32, 33
watcheth the righteous, and seeketh to slay him: but the Lord will not leave him in his hand, nor condemne him when he is judged.

Meeknesse in reproofes is, when any shal admonish his brother of any fault for his amendement, with the like moderation that Chirurgions use, who being to set the arme or legge that is soorth of joynt, handle it so tenderly, that the patient shal scant feelee when the bone falls in againe. This counsell *Paul* giveth: *Brethren, if any man bee fallen by occa-* Gal. 6. 1.
sion into any fault, ye which are spirituall
restore such a one, or set him in joyn. a- xaragto
gaine, with the spirit of meeknesse. This Gal.
was practised by *Abraham* towards *Lot*,
C when

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when their beardmen were at variance,
Gen. 33. 8. 9 Saying, *Let there be, I pray thee, no strife
betweene thee and mee, neither betweene
mine beardmen and thine: for We are bre-
thren.*

And this is done foure wayes. First,
when wee reprove a man generally, as
2 Sam. 12 *Nathan* did *David* by a parable. Second-
ly, when in the tooome of a reprove we
put an exhortation; In the exhortation,
insinuating an oblique reprove, as when
a man shall sweare in his talke, *I, shall
not need alwayes to say, Yee do verie ill
to sweare, and so dishonour God: But, I
will lap it up in the forme of an exhor-
tatiō, as pilles are lapt in sugar by saying:
Yea and nay, yea & nay shal serve among
us. Rebuke not an Elder, but exhort him
as a father, and young men as brethren,*
1 Tim. 5. 1 *saith Paul to Timothie.* Thirdly, when
the reprove is propounded in a mans
owne person as though he were faultie,
which reproveth. *Paul* practised this:
*Now these things brethren, (saith hee)
I have figuratively applyed to my own self
and Apollos for your sakes, that ye might
learne by us, that no man presume above
that which is written.* Fourthly, when
the

of the Tongue.

the fault is directly reproofed; but yet partly with prefaces, that wee doe it of Gal. 6. 1 love, that wee wish well to the party, that we speak as considering our selves, that wee also are in danger of the same fault: & partly by framing the reproofe out of the word of God, that the partie may see himselfe, rather to be reproofed by God, then by us; after this manner the inferior may admonish his superior, especially when there is no other way of redresse, and hee is to listen, yeelding himselfe tractible. *Naaman* is advised by his servant, who said, *Father, if the Prophet had commanded thee a great thing, wouldest thou not have done it, how much rather then when hee saith to thee, Wash, and bee cleane: Then went he down and washed himself seven times in Iordan.* 2 Kings 5. 13

When any shall in this manner be admonished of a fault, they are to yeeld themselves tractable and thankfull and heartily glad of so good a friend. Notable is the speech of the Psalmist: *Let the righteous smite mee, it is a benefit: and let him reprove me, it is the chiefe ointment, let it not be wanting to my head.* And *Saulemon*, saith, *A reproofe encreaseth more in.* Ps. 141. 5. Pro. 17. 10

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*to him that hath understanding, then an
Pro. 27. 5 hundred stripes into a foole. And, Open
rebuke is better then secret love.*

CAP. III.

*Of Sobriety, Urbanity, Fidelity, and Care
of others good name.*

SOBRIETIE in judgement is,
when a man either suspendeth his
opinion of his neighbours sayings
or doings, or els speaketh as charitable
as hee can, by saying as little as may be,
if the thing bee evill: or by interpreting
all in better part, if the speach or action
bee doubtfull. Therefore doe thus: de-
spise not thy neighbour, but thinke thy
selfe as bad a sinner, and that the like de-
fects may befall thee. If thou canst not
excuse his doing, excuse his intent,
which may bee good: or if the deed bee
evill, thinke it was done of ignorance: if
thou canst not no way excuse him, thinke
some great temptation befell him, and
that thou shouldest be worse, if the like
temptation befell thee: and give GOD
thanks

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thankes that the like as yet hath not befall thee. Despise not a man being a sinner, for though hee bee evill to day, hee may turne to morrow.

Here is condemned all headie & rash Mat. 7. 1 judgement, whereby men make things either worse then they are, or else they take and turne all things to the worse part. Thus the Devill dealt with *Iob*, saying, *Doth Iob feare God for nought*, *Iob 1. 9. 10* &c. *but stretch out thine hand now and touch all that hee hath, to see if hee will not blaspheme thee to thy face.* Such was the dealing of *Doeg* with *David*. *I saw the sonne of Iſſai*, (saith he) *when he came* *1 Sam. 22. 2* *to Achimelech the sonne of Ahitub, who asked counsell of the Lord for him, and gave him victuals, and hee gave him also the sword of Goliath the Philistim.* Heere the back-biter concealeth the necessary circumstances, whereby *Achimelech* might have beene excused, as that *David* asked bread being hungrie, and that hee told not *Achimelech* that hee was out of *Sauls* favour: but hee turneth all his speech to this end, to bring the Priest into suspicion with *Saul*.

Thus the Pharisees dealt. *Iohn came nei-* Mat. 11. 19
ther

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ther eating nor drinking, and they say, He hath a devill. The Sonne of man came eating and drinking, and they say, Behold a glutton, and a drinker of wine, and a friend of Publicans and sinners.

Contrarie to this sobriety is *Flatte-rie*, whereby for hope either of favour or gaine, men; and especially such as are of dignity and place, are soothed up in their fiones, and extolled above measure, even to their faces. As when *Herod* arrayed in royall apparell; and sat on the judgement seat, and made an oration, Acts 12. 22 the people gave a *showe*, saying, the voice of a God, and not of a man. But marke what *Salomon* saith, Pro. 27. 14. *Hee that praiseih his friend with a lowd voyce, rising earely in the morning: it shall bee counted to him for a curse.* One being asked, what was the worst of all beasts, answered, Of wild beasts, the tyrant: of tame beastes, the Flatterer. And another said, that *Flat-terers* were worse then crows. For they eat onely dead carrion: these feede on li-ving men.

And of all kinde of *Flatte-rie*, that is the worst, when a man shall speak faire to his neighbours face, and praise him; but

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but behind his backe, speake his pleasure, & even cut his throat. *David* complained of his familiar friend, that the words of his mouth were softer then butter, yet warre was in his heart: that his wordes were more gentle then oyle, yet they were swords. The Pharises behind Christs backe, tooke counsell how they might entangle him in talke: but before his face they say, *Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou considerest not the person of men.* Psal 54. 21
Mat. 24. 16

Urbanitie is a grace of speach, whereby men in seemely manner use pleasantnesse in talke for recreation, or for such delight as is joyned with profit to themselves and others. The Preacher saith, *There is a time to laugh, and a time to weepe. When the Lord brought againe the captivity of Sion, wee were like them that dreame. Then was our mouth filled with laughter, and our tongue with joy.* Eccles. 3. 4
Psal 126. 1, 2

Now this mirth must be joyned with the fear of God, otherwise *Salomon* saith well, *I have said to laughter, thou art mad: and of joy, what is that thou doest?* Eccles. 2. 2

And *Christ* saith, *Woe to you that now laugh* Luk. 6. 25

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laugh, for iee shall weepe. Secondly with compassion, and sorrow for Gods people in affliction and miserie. They drinke wine in bowles, and annoint themselves with chiefe oynments but no man is sorie for the affliction of Ioseph. Thirdly, it must be sparing and moderat. Paul condemneth such as are lovers of pleasures, more then of God. Fourthly it must bee voyde of the practise of sinne. Moses is commended that he refused the pleasures of sinne.

The usuall time of mirth is at meates. And heere Sampsons practise may be followed, who at his marriage feast propounded a riddle or hard question to his friends. And Ambrose thinketh that he did this to stop the mouthes of talkers and to occupy their wits.

Withall it must be remembered to be a Christian duety, even at the table to maintaine talke of religion, and of duties of godlines, after the practise of our Saviour Christ; though many upon little ground thinke otherwise. Tertullian recorderch of the Christians of his time that they used in their love-feasts to talk together, as considering with themselves that

Amos 6.

2 Tim. 3.

Heb. 11

Iudg. 14. 17

Luk. 11. 37
& 14. 1 &
22. 13

Apolog.
cap. 29.

of the Tongue.

that they had God himselfe as an eare-witnesse to them. *Chrysostome* of this point saith well. *I would to God* (saith he) *that in taverns and feasts, and at bathes* Hom. 2. in 2 Thess. 2 cap. *men would talke and dispute of hel: for the remembring of hell would hinder a man from falling to hell.* And it was the manner of the Primative Church at dinner and Supper to use the reading of Scriptures. *When yee come to the table* (saith August. 2. Epist. 109. *Augustine*) *heare that which is read according to custome, without any stirre or striving: that your mouthes may not onely receive the meat, but your eares may hunger after the word of God.*

And this holy rejoycing at meats, is specially to bee used with such as are godly. As *Salomon* saith, that hee which Prov. 1. 27 *eateth at the covetous mans table, shall vomit his morsels, and shall loose his sweet words.* The faithfull at *Ierusalem* did Acts 2. 42 *breake bread together, with gladnesse & singlenesse of heart.*

Quest. Whether jesting be tollerable in any sort, or not?

Ans. That jesting which standeth in quippes, taunts, and girds, which serveth only for the offence of some, with
the

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the delight of others, is not tolerable:
Ephes. 4. 25 because *all speech must edifie, and mini-*
ster grace to the hearers: neither doth it
agree with Christian gravity and mo-
destie. But two kinds of jesting are tol-
1. lerable: the one is a moderat and sparing
2. mirth, in the use of things indifferent, in
3. season convenient, without the least scan-
4. dall of any man, and with profit to the
5. hearers. The second is that which the
Prophets used, when they jested against
wicked persons, yet so as withall they
sharply reprov'd their sinnes. *At noone*
Eli mocked them, and said, Cry aloud for
iReg. 18. 27 *hee is a god: either he talketh or pursueth*
2Kingz. 23 *his enemies, or is in his journey, or it may be*
Isa. 14. 11 *hee sleepeth, and must bee awaked.*

As for laughter it may bee used: o-
therwise God would never have given
that power and facultie unto man: but
the use of it must bee both moderat and
feldome, as sorrow for our sinnes is to
bee plentifull and often. This we may
learne in Christ his example, of whom
wee read that hee wept three times at
the destruction of Ierusalem, at the rai-
sing of Lazarus, and in his agonie: but
we never read that hee laughed.

Luke 19

John 11

Hebr. 5. 7

Fide.

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Fidelity is constancie in all our lawfull sayings and promises.

A promise is to bee made with this condition (If God will) and then if a man bee prevented by death, or by any like meanes, hee is not to bee blamed: otherwise a mans lawfull word and promise bindeth him according to the will and pleasure of him to whom it is made. James 1. 13
1 Chro. 13. 9
2 Cor. 1. 17
23.

Now if afterward it bee hurtfull to him that made it, hee may crave to bee free from his promise; and liberty being granted, take it. But a promise bound with an oath is to be kept, though privat hindrances follow: yet so as the Magistrate may order the matter, and proceed in equiety, that the dammag may be the lesse. Psal. 15. 4

The last grace which is to bee used in speech, is care of our neighbours good name, which is farre *better to him then* Prov. 22:
great riches.

Heere is condemned the tale-bearer, which of an evill mind telleth a thing of another, to bring him into hatred, or to revenge himselfe, or to get something, which otherwise hee could not obtaine.

This tale-bearing is of diverse sorts. Rom. 1. 30

One

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Gen. 9:

One is, when men whisper abroad secretly the fault of another, whereas they should rather admonish the party, as *Cbām* when hee had seene his fathers nakednesse, ranne straight and told his brethre. The second, when they adde to or change the thing said or done, as it serveth for their purpose. Some of the witnesses which came against *Christ*, charged him to say, *I will destroy this Temple which is made with hands, and in three dayes build another without hands.*

Mat. 26. 60

61

Ier. 37. 13

Where first they change his meaning: for *Christ* spake of the temple of his bodie. Secondly, they adde to the wordes. For *Christ* said not, *I will destroy this temple: but, destroy ye this temple.* Therefore the Holy Ghost noteth them with the name of *false witnessse bearers.* The third, when men surmise, and tell that which was never done. When *Jeremy* was going out of *Ierusalem* to the land of *Benjamin*, and was in the gate of *Benjamin*, *Irijah* tooke him, and said, Thou fleest to the *Chaldeans*. Then said *Jeremy*, that is false, I flee not to the *Chaldeans*, but he would not heare him. The fourth is the coloured tale, bearing when one

one speaketh evill of another, with fine prefaces and preambles, saigning that he is verie sorie that his neighbour hath done such or such a thing: that he speaketh it not of malice, but of a good mind: that he is constrained to speake: that he speaketh not all he could speake: that the partie to whom the tale is told must keepe it secret. *Luther*, writteth of this fault very well. *This vice* (saith hee) whereby wee tell abroad the things which we heare of others, and take them in worse part, is very rife, and of great force to sow discords: the rather because it often sheweth it selfe under the pretence and name of counsell and good advise. And it is a notable visard for a tale-bearer, to transforme himselfe into an angell of light, and under zeale for Gods glorie to backbite and accuse his neighbour of heresie, error, wicked life.

Vpon psal.
15. vers. 3.

Therefore the Prophets meaning is, that wee conceale the evils that bee in our neighbour, and not speake them to others, though he bee an enemy and deserue it at our hands, and onely speake of those good things in him, which seeme to preserve concord: for this we would that men should do

unto.

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unto us. Yea, and let us take heed that we
Confesslib. doing rashly. Augustine saith, that this
9. was the care which his mother had toward
her enemies. To do this is a notable point
of just dealing, but indeed there is no man
utterly without this fault in this life: such
is our wretched state in this world. For
though some are of this mind, that they de-
sire not to have other mens wants told the,
and will not take all in worse part, yet if
they bee told and taken in worse part of o-
thers, they can willingly heare them, nei-
ther will they checke the teller, but suffer
bad surmises to take place with them.
Jeremie 40 But Gedaliah the sonne of Ahicham ex-
celled in the contrary vertue, Who choose
rather to hazard his life, then to suspect
evill by Ismael.

This tale bearing is the common table
talke in Britaine: and it is wonderfull to
see, how those who are otherwise godly
are overtaken with it: but men must
learn to stand more in aw of Gods com-
mandement, and also to consider that the
same thing a man speaketh of another,
commeth home again by his own doer.
Wherefore when men shall enter any
evill

evill communication of others, wee are to interrupt it by other talke, as not regarding it.

Heere remember that when governors and Magistrates shall use hard words, not in the way of defamation, but for the reprovng of a vice, it is not to slander: as, *O foolish Galathians. O generation of vipers.* And Christ termed, *Herod, Fox.* Gal. 3. Mat. 3.

CAP. VIII.

Of the bonds of trueth.

THVS much of grace in speech. Now followeth bonds of truth, whereby the truth of our talk is testified and confirmed.

There are three: A simple assertion, an asseveration, an oath.

A simple assertion, is either a simple affirmation, as *yea, yea*: or a simple negative *nay, nay*: they are to be used only in our familiar and common talke. *Let your communication be yea, yea: nay, nay: and whatsoever is more commeth of evill.* Mar. 5.

If the truth which we affirme or deny be doubtful or contingent, then such clauses

ses as these (*It is so, or it is not so as I think, as I remember, as I take it*) are to bee added. If one shall say, *it is so*, and afterwards it prove otherwise, he receiveth discredit, because hee spake an untrueth. But if he shall say, *I thinke it is so*, though it fall out otherwise, yet hee saveth his credit, because he deceiveth not, but onely is deceived.

Jer. 26. 11.

An asseveration is, when one doth vehemently affirme or deny any thing. This is not to be used at every word: but then only when a truth of greater importance is to be confirmed. When the false prophets among the Jews and the Priests would not believe that *Jeremie* was sent of God: what saith hee? not simply, *The Lord hath sent me*: but, *In truth the Lord hath sent mee*. Our saviour Christ, when hee used to speake any waightly matter, used to say, *Amen, Amen, Verely, Verely*, which is a plaine asseveration: for *Amen* is more then a simple affirmation, and it is lesse then an othe, as the verie sence of the word doth import: which is no more, but *Truely, Certainly*.

The third is an oth, which must not be made by any thing in heaven & earth,
but

but onely by the name of God alone.

It must be used as the last refuge and remedie of all. For when any trueth of great importance is to bee confirmed, & all signes, evidences, proofes, witnesses, faile among men on earth, then we may lawfully fetch the Lord as a witnes from heaven, who is the knower of all trueth.

And in this case an oath may be taken, either publikly before a Magistrate, or privately among private persons, if it be done with reverence and consideration: as it was betweene *Jacob* and *Laban*.

Gen. 31. 53.

CAP. IX.

What is to be done when wee have spoken.

AFTER a man hath spoken his mind verie few words more are to be added. Hee that hath knowledg spareth his words. *In many words there cannot want iniquity: but he that refrains eth his lippes is wise.*

Pro. 17. 27.

He that speaketh many words, speaks either falsethings or superfluous, or both: as when a river overfloweth, the water gathereth much slime: so many wordes many faults. When a vessell being finite

ten makes a great noise, it is a token that it is empty: and so the sound of many words shews a vaine heart. The Gentiles have said, that God gave a man one tongue and two eares, that hee might heare more and speake lesse. *Val. Maximus* reporteth of *Xenocrates*, that being in the company of some that used railing speeches, held his tohgue: & being asked why he did so, answered, *That it had repented him that hee had spoken, but it never repented him that hee had held his peace.* And the Proverb is, *He that wil speak what hee will, shall heare what hee would not.* To the framing of our

Offici. lib. 1 speech *Ambrose* requyreth three things: a yoke, to keepe it in a stayed gravity: a balance, to give it weight of reason: a metewand, to keep it in measure & moderation.

This rule must be practised carefully, for the avoyding of chiding, brawling, and contention. *Let nothing be done by contention, Philip. 2. 3.* Let students & schollers learn to practise this: for what shall another mans opinion hurt thee, thogh in reasoning he be not of thy mind in everie point?

Here take heed of the spirit of Contradictio, wherby some by thwarting & contradicting every man, at length proove either

ther obstinate Hereticks, or lewd Atheists
and make no bones to contradict the holy
Ghost, and to call the Scriptures in questi-
on, and dispute that there is no God.

Now if a man speake necessary things,
though hee continue his speech till mid-
night, as *Paul* did, it cannot be called im-
moderat or superfluous talke.

C A P. X.

Of writing.

ALL this which is set down concer-
ning speech, must as wel be practi-
sed in writing as in speaking.
Whereby are condemned ballads, bookes
of love, all idle discourses and histories,
being nothing els but enticements & baits
unto manifold sinnes, fitter for *Sodom* and
Gomorah then for Gods Church. And it
must bee followed as well in speaking of
Latine, or any other tongue, as English,
which students have not marked: for
whereas they will not sweare in English,
yet in Latine they make no bones of it, say-
ing: *Mehercule, mediis fidiis, adipol, per-
dens immortales*. And wheras they hold but
one God in judgement, yet in their Latine

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exercises. they speak of *Jupiter* and of the *immortall gods*, after the maner of the heathen. What a shame is this, that a Christian, and that in Christian schooles, should either bee ashamed or not use to speake as a Christian, but as Atheists doe? If thou have many tongues and knowest not how to use them well, hee which hath but his mothers tongue and ordering it aright, is a better linguist then thou.

C A P. XI.

Of Silence.

Wise and godly silence is as excellent a vertue as holy speech: for hee knoweth not how to speake, which knoweth not how to hold his tongue. The rule of our silence must be the law of God. By meanes of which, wise consideration must bee had, whether the thing which we have in mind be for Gods glorie and our neighbours good: which done, wee are answerable to speake or to bee silent.

Heere must be considered the things of which silence must bee used, and the persons before whom. The things are many.

First,

First, if any trueth be to the hinderance either of Gods glorie, or of the good of our neighbour, it must bee concealed.

The concealing of the trueth, is either in whole or in part. In whole, when the speaking of the least word is hurtfull: As for example, the father and the sonne are both sick at once: the sonne dieth first, the father asketh whether his sonne bee dead or not: If it be said; no, an untrueth is told: if yea, then the fathers griefe is increased, and his death hastned: therefore silence is the best. In dayes of persecution holy Martyrs have chosen rather to suffer death than to reveale their brethren, that have bene of their privat assemblies with them.

Aug lib. ad
Consen.

The concealing of a thing in part, is, when a man speakes a little of the trueth & concealeth the rest. Which is warranted in all good and lawfull proceedings which manifestly tend to the glorie of God. When Samuel is sent to annoint David, hee asketh the Lord and saith, *How can I goe? for if Saul heare of it hee will kill me. Then the Lord answered. Take an heffer with thee, and say, I am come to doe sacrifice to the Lord, and call for Ishai to sacrifice, and I will shew thee what thou shalt doe, and thou shalt*

1 Sam. 16
1, 2, 3.

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shalt annoint unto me him whom I shal name unto thee. When Ieremie had shewd King Zedekiah how he might escape death, then the King said unto him, *Let no man know of these words, &c. but if the Princes under-*
Jeremie 28 stand that I have talked with thee, and they
24, 25, 26. come unto thee, and say unto thee, *Declare unto us what the King hath said unto thee, &c. then shalt thou say unto them, I humbly besought the King that hee would not cause mee to returne to Iehonathans house to die there.* And afterward hee so answered and the matter was not perceived. The like was practised by *Paul, Acts. 23. 6.*

Scndly, thou art to conceale thine own secrets. *Sampson* revealing his own secret, *Judg. 14.* overthrew himselfe. If thou desire ease by revealing, then tell them but to few and to such as are faithfull.

That which thou wouldest not have known, tell no man: for how shall another keepe thy counsell, when thou canst not do it. Keepe thy friends secreet likewise, if it bee not hurtfull: and let ministers conceale the sinnes and wants that trouble the conscience of such as are dying. Let Magistrates conceale things done in the Senat, especially concerning warre, least they be

of the Tongue.

revealed to the enemy.

If God bring any strange thing to passe,
speake not boldly of it, but in silence won-
der. *Iob* at the consideration of Gods Ma-
jestie in his works, saith, *Behold I am vile: Iob 39. 17*
what shall I answer thee? I will lay my hand
upon my mouth. *Nadab* and *Abihu* for of-
fering incense with strange fire before the
Lord, were both destroyed with fire:
which being done, *Moses* told *Aaron* that
God would be sanctified in them that come
neere him, and bee glorified before all the
people: and then the text saith, *but Aaron* *Levit. 10. 3*
held his peace. When *Peter* had taught the
Gentiles, and after returned to *Hierusalem*,
they of the circumcision contended with
him: hee then rendreth a reason of his fact,
which being made, they were silent. For
so the text is, *When they heard these things,* *Act. 11. 18:*
they held their peace & glorified God: Whe
Gods judgements befall men among us, if
wee speake anything we must judge cha-
ritably. Blessed is hee that judgeth wisely *Psal. 47. 1*
of the poore: the Lord shall deliver him in the
time of trouble.

Thirdly, the infirmities and sinnes of
our neighbors are alwaies to be concealed
unlesse it bee in the case before named. that
wee

The governour

we find our selves called of God to speake.
 Prov. 17. 4 *Hee that covereth a transgression seeketh
 love.* If God in mercie cover his sinnes,
 why shouldest thou reveale them. *Salomon*
 Prov. 10. 11 *saith, It is the glory of a man to passe by an*
iniquity.

Fourthly, al unseemly matters, al things
 unknown, things which concerne us not,
 things above our reach are in silence to bee
 buried.

The persons before whom silence must
 be used, are these. I. Malitious enemies of
 Religion: *Give us that which is holy men*
 Mat. 7. 6 *dogges, neither cast your pearles before*
swine. This was among the rest one cause
 of the silence of Christ before *Cajaphas* and
 Mat. 27. 14 *Pilat.* II. Secondly, before Magistrates in
 their open courts: where such as come be-
 fore them are not to speake till they be bid-
 den. *Then Paul after that the gouverner had*
 Act. 24. 10 *beckned unto him that he should speake, an-
 swered.* III. In the presence of our elders &
 Eccles. 3. 2 *bettters, who must have leave and liberty*
 to speake first, and must of others be heard
 with silence. The practise of this was in
Eliphaz and *Beldad.* A company
 of men (as some say) is like to the Alpha-
 bet, in which are vowels, halfe vowels, &
 mutes:

deaf: yong men, are old men, learned, wise, expert halfe yongels, are yong men and wemen, who are then only to speake when they are asked: mutes, are the same parties when being not occasioned, are in silence to heare their betters. And heere all servants and children must remember when they are iudged reprovved to be silent, and not Tit. 2. 11 to answer any thing again. IV. Fooles & prattlers are not to bee answered, unless it bee to let them see their folly.

C. A. P. XII.

An exhortation to bridle the tongue.

THUS have I in parcell down how the tongue is to bee governed: and I heartly desire, that all Christians would put these rules in practise. Reasons. I. *If any man seeme to bee religious, and restraineth not his tongue, hee deceiveth himselfe, and his religion is in vaine.* II. The man of an evill tongue, is a beast in the forme of a man: for his tongue is the tongue of a serpent: under which lyeth nothing but venom and poyson: nay, hee is worse then a serpent: for it can noe hurt, unless it bee present to set a man, or to bite him, or to strike

The government

strike him with his taile: but hee which hath not the rule of his toung, butteth men as well absent as present, neither sea nor land, nor any thing can hinder him. And againe, his throat is like a grave that hath a vent in some part, and therefore sendeth forth nothing but stinke and corruption.

III. As the holy men of God when they preached, had their tongues, as it were,

Isay 6. 6.

touched with a cole from the altar of God:

Mat. 3 11

and as godly men when they speake gratiouly, have their tongues inflamed with the fire of Gods spirit: so contrariwise, when thou speakest evill, thy tongue is

Iam. 3. 6

kindled by the *fire of hell*: & Sathan comes from thence with a cole to touch thy lips, and to set them on fire to all maner of mis-

Chrysostom
79 in Math

chiefe. *Chrysostome* saith, that when men speake good things, their tongue is the tongue of Christ: but all maner of ungodly and cursed speaking is the devils language.

IV, The moderating of the tongue is a matter of great difficulty. *S. James* saith, *The*

Iam. 3. 7, 8

whole nature of beasts and of birds, and of creeping things, &c. but the tongue can no man tame: it is an unruly evill, &c. Pam-

Histor. Tri-
part. lib. 3
cap. 1.

bws, one without learning, came to a certain man to be taught a Psalm: who when

hee